

M1593
Sunday, May 25, 1969
Land
Lunch

Mr. Nyland: So, while you're still walking around for coffee and finishing up... I don't think we should stay here too long—it may be too cold—and moreover, I won't have very much to say.

Not now. We have a whole week ahead of us in San Francisco. You understand the reason why I didn't like to spend today too much in talking with different persons: Because you have a chance to do that this coming week. Also, the rule exists still that I would like to be free in the morning, but in the afternoon you can make some kind of appointment. Also this applies to New York. But, most of the New York people also could wait until we get back there. There are a few things we still have to arrange—the return trip, cars, who is going, when, and all the different things.

David, will you take care of that again?

David Petraglia: Yes.

Mr. Nyland: Good. This coming week, tomorrow we'll have Movements. Where's Ruthie? For beginners, right? But we'll talk about the program after lunch, yah? We'll try to get as much Movements in as we can.

Tuesday, what kind of a meeting? Ron, what kind of meeting on Tuesday?

Ron Chamberlain: This Group

Mr. Nyland: That would mean everybody.

Ron: Yes.

Mr. Nyland: Okay. Clara at eight o'clock, right? If we have Movements, we'll find out later. Wednesday—Santa Cruz, eight o'clock, all those who wish to come, can come. Thursday—I think Group I. Friday—music. It depends on ... on a few other things, if we leave on Saturday or on Sunday. The plan is in general to go to Los Angeles, stay there for one meeting and go the

next day, or the next two days, through to Santa Fe. In Santa Fe I think we will have one meeting, and everybody who is on the return trip to New York I think should gather there so that we can set out together. But after that, uh, I think everybody should go on their own, or in combination. The reason is I would like to go to Dallas, but I don't think that New York people should come to Dallas again. Last time when we were there they were a little bit too much outnumbered; and I would like to have an opportunity to talk to the Dallas people, with perhaps a few who want to come, but not the whole crowd.

After that I'm not sure of what I ought to do myself. There's still Osceola we might pass by—that I'm not quite certain—and also there is still Wisconsin. I would like to go up, but it is a little bit out of the way and I'm planning, I hope, that all of us can be back again by the tenth of June. It is a Tuesday, and we would have a meeting on Tuesday evening. They've had five meetings without us, and have spent the time on Tuesday listening to some tapes from Boston. With a very good turn-out, apparently. Sixty or seventy people came to such listening tapes, which is pleasing, but I think then if we come back in time we'll have a meeting that same Tuesday evening, if we can make it.

So, again we have a full week, and again the question for yourself: What is it you want in order to go on again. You can go on without me—I know that—and when I come every once in a while it is a stimulus. You're then at a certain level because you are reminded and there is a concentrated effort; and particularly, now, with so many from New York coming it has, of course, been of some help. At least you have been able to see yourself; not only on the trip or up to Seattle and coming back; you learn to know each other a little bit your particular idiosyncrasies, and you behave when you are ... also on a day like this working together, to show a certain facet which is different from how it appears to be sometimes at a meeting. And all that is to the good. When you see this of yourself in the presence of others, it will remind you of Work in different conditions and it will be, then, like a steppingstone to go over into ordinary life.

What will help you in ordinary life, is to remember certain conditions in which you were as a result of these Group meetings; and perhaps then at times the stimulus you got, that then in your memory that might be brought back and it might create at such a time a wish. The visualization, or that what you really remember almost audibly taking place in you, can of course be a good reminder. It will never be the same as when you have the actual experience, but there

is then a certain form of energy that is a result of the visualization, and that might be a wish. That is, if you remember certain events of the past which have had a certain meaning, it might put you in a state that you would wish to have that again. You will never be able, not even in ordinary work—and as well in Work on oneself—to create a condition you remember. Because you are already starting to define what it would be ... how it would be in a state of being Awake, and at the present time you don't know enough how to create such a condition so that that what is the result—and what would be then the experience—would be alike to something that you have wished for. But what you can do is to take the energy as represented by the wish; and the wish being based on memory, you have to convert it in yourself. And the conversion should only go to the extent that you then have a new kind of a wish to Wake Up, or to create an 'I'.

In all the different discussions that I listen to—and many times of course when it happens with new Groups, or to try to explain what is really the meaning of Work and how to go about it—there is always the difficulty that one considers the object of Observation much too much and forgets about the creation of 'I'. And that, after all, is what we wish—something that is different and new and can, if it can grow up, function correctly. But we lose ourselves with our ordinary mind thinking, and of course continuing in an unconscious state with the body or with the personality; that that becomes so predominant that you forget that you are interested in a different kind of process, and you lose yourself many times in consideration of what you are unconsciously.

And the emphasis should all the time be on: How can I keep on creating. That is the process. Because, that is the only thing that will help you. It is good to become familiar with receiving facts; even if they are absolute ... but again, they have to be used. Because on the facts you will have to base what you should wish to become, and then when you have that wish it should be converted into the necessity of creation of something that will help you to accomplish what you really want to become.

So the 'I' becomes a tremendously important part of you when you have to feed it and make it grow up, and that is usually then forgotten; so that in an attempt of Work and one says sometimes very glibly "I've made a work attempt," what it really means is that you have seen yourself in a certain way, and surely you were *not* free from any form of criticism, or you still had an opinion about it.

For that reason what 'I' is, is an Impartial entity, and we forget Impartiality. I've said

sometimes that the word ‘Observation’ is the wrong kind of a word. Because the association with Observation is what you see and you observe with your ordinary eyes; and when one says ‘I’ is ‘Observing’ me it is as if you then take that kind of a concept of seeing like with your ordinary eyes, you transfer it to the ‘I’ and ‘I’ then Observes you, and it is not really the process.

The ‘I’ is something that is not Observing in the ordinary sense. It doesn’t see. It doesn’t look, it doesn’t even watch. It has a Being, and the Being is a level of Objectivity which has an ability of being Aware. So, you have to understand that in the creation of ‘I’ it is that you wish to create something that is Aware, Impartially, of your existence. And theoretically we can realize what is meant if you understand the word ‘Awareness,’ Awareness is when an ‘I’ exists and then is affected by the presence of something else which creates, in the ‘I’, a recognition of an existence; and the ‘I’ only will go to the extent of accepting the existence the fact which, then, for ‘I’ becomes a reality of something existing next to that what is ‘I’. And then you might say this Awareness is registered in an Objective sense in ‘I’, and that makes the ‘I’ continue to remain alive as long as it is being fed, from your unconscious state, in the wish to create ‘I’; so that the process of Work is the constant wish to create, and that then the ‘I’ existing as an Objective entity will fulfill its own function of an Awareness to the presence of yourself.

You must understand these things perhaps a little better. If you pray to God you also assume that there is something that hears you, and that you are in the presence of something of a higher nature. And the creation through prayer of something that is of a higher kind to whom you wish to, let’s say ... or *with* whom you want to communicate, it is only that you want to make known the fact that you exist; and you hope that that higher form of Being, in recognizing you will be able to be Benevolent enough to tell you at times what you in your unconscious state should do. That is what we hope for—as a result that your prayer will be heard—and ‘I’ is functioning in exactly the same way. It is a part of an Objective kind of something we don’t know, exactly the same as we don’t know what is God. But we say it is not of this Earth, and neither is ‘I’ of this Earth; and when I create, because of my sincere wish in myself, an ‘I’, it is then in existence as if Heaven is there and in touch, or in contact, with Earth.

It is as if the bridge between Heaven and Earth—between that what we call the Sun and the Earth as it is—the bridge is made by the emotional state. And the bridge extends, then, in two directions, one towards Heaven, the other towards the Earth. It extends, in Man, one towards his ‘I’ and the other towards his personality; and what functions in a Man is the sincerity of his wish,

which then makes the bridge between the two; so that the wish, as it were, is ‘converted’ into the creation of ‘I’, and the ‘I’ becomes a Benevolence regarding that what happens to be, then, present to this ‘I’. This has to be the bridge of Impartiality, and it is based on the wish of an emotional state, which means for a Man to bring to it everything that he has. If Man in that attempt becomes unified, there is no further question anymore about Impartiality; because it simply has changed from an Impartial .. for a partial or Impartial state into a state of Being, and in that there is no distinction anymore between what Man is because he is united, and as a unit he has lost all qualities belonging to the three different centers.

That is why we so often say that an attempt at Work has to be serious. We talked about that some time ago: Of the necessity of really introducing this in one’s attitude towards the wish to Wake Up, of something that *then* is Awake. That *that*—what this ‘I’ can become Aware of—should be united in the wish and then brings about the relationship between ‘I’ and of course in the first place the body, because that gives for ‘I’ the realization of something existing.

We will talk more about that as we go along, but you have to remember that the concept of Work must take you away from yourself, and at the same time the paradox remains that it has to be done whenever you are engaged unconsciously in daily life. And that is the bridge you have to straddle. You have to stand on that bridge, and you have to learn to look in two different directions. And this makes it extremely difficult for a Man; because he once ... because for once he will look at what he is unconsciously and the next moment he will look at what is Heaven for him, and standing on the bridge he cannot turn in all directions at once. And this is the reason that a Man should become an entity; because if he is One he can look in all directions at the same time, and one can imagine, then, that one is at this bridge of an emotional state ... in that kind of condition in which he becomes perceptive and he then realizes, in this emotional state, the existence of what he is and the existence of God. The process goes, then, a little further. Because what is ‘I’ as an Awareness starts to extend, as the rays of the Sun, across the bridge, and the first part of a Man which is you might say ‘hit’ or ‘affected,’ is his emotional state and the realization of his Oneness.

This is the beginning for a Man of actually being affected by the condition of Objectivity in his subjective life; and again, for that reason one first says so often: “Try to do what you do with all your heart and your head and your hands.” For that, physical work like today is important. You can do it slow. Don’t hurry, but do it deliberately, do it as well as you can. See if

everything of your body—all the ‘organs,’ as it were—can be present to what you are doing. All the ‘organs,’ I say; what takes place is not only that you use it—this body—intelligently and that you have dexterity in your hands, but the intensity with which you wish to work and that what belongs to you as a personality, everything of your intellect, your emotions and sexual energy is then used for the creation of an ‘I’; which is the true purpose of any energy of that kind being the highest in you, which is then not lost in all kind of fantasy—or surely during such a time not lost in any kind of physical expression—but is then converted into certain channels; and because of the unity within oneself, that what is sex energy is split into two different kinds—and Gurdjieff calls them ‘Abrustdonis’ and ‘Helkdonis’—for the formation *in you* of an emotional and an intellectual body. This is what is accomplished when you are One in regard to what you are doing, and physical work can help you. At times ... really at such a time you can create with that energy. It is not the procreation for which it is used so often, but it is then the real creation of your Soul.

When you go into such states sometimes—that is, in the midst of such activity that you come to yourself—that there is something as if whatever the imagination of God may be and whatever the ‘as-if’ condition of ‘I’ is, that at that time you experience a wholeness in you, and with that wholeness you then remain active for a little.

It will disappear. The unity of Man is not so easily accomplished—that it will change over into a permanent condition. The unity of Man is dependent on the component parts, and it is like a chemical reaction in which the three parts are put together under certain conditions—temperature and pressure, conditions of the surrounding—which then at a certain time, if one is a good chemist they will fuse into one entity. And the entity of oneself is a different kind of a chemical product with quite different qualities ... properties; so that there is no more of your mind or your feeling, or emotion or your body, but it is a Oneness of your Being which is then at that time apparent. When you experience this—when you know it, when you know that that is there—you are lifted away for a little moment away from the Earth and there is a contact which, then, is established with a higher level of Being.

That’s the kind of food that I think, when you experience it you will remember, and it is that kind of memory that afterwards will help you to recall the condition in which it happened; and your sincere wish again to have that kind of possibility for yourself, *that* will help you then to Work afterwards when you remember, or when there is only the memory of the previous

experience. Use that. Use that, as a sincere wish, by yourself. Use it when you're not too much affected by the outside world. Use it, if you can, at such a time when everything is quiet and that perhaps you can come, then, to yourself. Use it, if you wish, in a form of meditation of contemplation of God. But use it when it comes as a memory for you, and then again convert it into a little deposit of Objectivity within your subjective world.

So I hope you will have a good afternoon. I'll see most of you probably tomorrow at Movements. Even if it is for those who want to learn, it is possible for some who are really interested to sit and watch. But you must know, for Movements—we talked a little bit about it in Seattle—the attitude that one should have towards wanting to do these kind of Sacred Dances. Maybe I'll explain a little bit tomorrow for those who are new, but the attitude of those who watch is also that they become part in a certain ceremony. It's a ceremony that is not of this Earth. There is no comparison of these kind of Movements, or this kind of music that is played, with anything that you really know in your unconscious enjoyment. It is something quite different. And unless those who watch are not just looking at a little performance but if they can bring their inner life with them ... and if they, then, unfold inner life for themselves as they are there and that then the accent of their Being-aliveness is resting on their inner life, *then* they will be able to perceive ... in that what is an attempt on the part of a few who try to do Movements as well as they can, you will then receive also from that a certain form of food for yourself. Then it is useful—if you come with that kind of attitude.

So, some of you I'll see tomorrow, and otherwise Tuesday. Anything that ... about seeing me in the afternoon, whoever is secretary can take care of it.

So, have a good afternoon.

End of tape